

*Prof Norton*

THE  
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# PROSPECTUS OF THE SCRIPTURAL INTERPRETER.

NEW SERIES.

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The present number commences a new volume of this Periodical. The purpose of the work and the character of its contents will be the same as heretofore. There will be no connexion with this and the preceding volumes except that the Translations and Expositions will be continued in regular order.

The object of this Publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages and of whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the scriptural writings, their literary character, critical peculiarities, historical, biographical, and ecclesiastical uses and value. The work is not designed to be controversial nor deeply critical. Notices of valuable books upon biblical literature, and translations and extracts from the works of eminent writers will occasionally form a part of the contents.

It will continue to be edited by some of the members of the Theological School in Cambridge, assisted by the contributions of several distinguished clergymen. Every exertion will be used to secure an interest to the work, and likewise to provide for its regular and punctual publication.

A large addition to the subscription list is still necessary to defray the cost of the publication, and it is hoped that those who approve of the plan will lend their assistance. Clergymen and others are respectfully requested to endeavor as far as their convenience will permit to increase its circulation.

## CONDITIONS.

I. The Scriptural Interpreter will be published on the 15th of every month.

II. Each number will contain 48 pages 12mo., handsomely printed on good paper and type, making two volumes a year of 288 pages each.

III. Price two dollars per annum, to be paid in advance.

IV. Any persons procuring five subscribers shall be entitled to a sixth copy gratis.

V. 10. From the corresponding passage in Mark, it appears that this remark of the disciples was made privately, after they had entered 'into the house.'—Perhaps in expressing this opinion, they wished to learn from Jesus in what light he regarded the doctrine of the Essenes and other ascetics, who advocated strict celibacy, as more acceptable to God than the state of marriage.

V. 11. *Cannot receive.* This translation has been retained as conveying the same ambiguity which exists in the original. The meaning is : All cannot receive this as their rule of action—i. e. all are not in a condition to live a life of celibacy. Let each one consult his natural temperament and situation, and thus judge which state best accords with his capacity to discharge his duties as a subject of the 'kingdom of Heaven.'—Thus there is no ground in this verse, from which to argue the peculiar sanctity of a single life. Our Savior authorizes no such doctrine as has been maintained by the Roman Church.

V. 13. *Then were brought &c.* There is nothing to show any necessary connection between this and the preceding verses. But it is quite probable that these children were brought to him while he was speaking ; and that on account of the interruption the disciples reproved those who brought them.

V. 14. The sentiment here expressed is very similar to that of chapter xviii. 3—5. See Script. Int. Vol. VI. No. 2.

W. SILSBEE.

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TRANSLATION AND EXPOSITION.

MATTH. XIX. 16—29.

*Of Riches.*

16 And behold a certain man coming up, said to him:  
Good Teacher, what good thing shall I do to obtain

17 eternal life? He said to him: Why callest thou me  
good? There is none good but one,—that is, God.  
But if thou desirest to enter into life, keep the com-  
18 mandments. He says to him: Which of them?  
And Jesus said, These: thou shalt not kill—thou  
shalt not commit adultery—thou shalt not steal—thou  
19 shalt not bear false witness—honor thy father and  
mother; and, thou shalt love thy neighbor as thyself.  
20 The young man says to him: All these things have  
21 I kept from my childhood; what lack I yet? Jesus  
said to him: If thou wishest to be perfect, go, sell  
what thou hast, and give to the poor; and thou shalt  
22 have treasure in heaven; and come hither and fol-  
low me. But the young man hearing this, went  
23 away sorrowful; for he had large possessions. And  
Jesus said to his disciples: Verily I say to you, that  
it will be difficult for a rich man to enter into the  
24 kingdom of heaven. Yea I tell you, it is easier for  
a camel to go through the eye of a needle, than for  
25 a rich man to enter into the kingdom of God. And  
the disciples hearing it were exceedingly astonished,  
26 saying: Who then can be saved? But Jesus look-  
ing upon them said: With men this is impossible,  
27 but with God all things are possible. Then Peter  
answered and said to him: Behold we have left all  
and followed thee; what then shall we have? But  
28 Jesus said to them: Verily I say to you, that in the



restoration, when the son of man shall sit on the throne of his glory, you, who have followed me, shall likewise sit upon twelve thrones, judging the 29 twelve tribes of Israel. And whosoever has left home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life.

## EXPLANATORY NOTES AND PRACTICAL REMARKS.

Mark (x. 17—30) and Luke (xviii. 18—30) also narrate the circumstance of the young ruler coming to Christ; each with some slight differences. Thus Mark describes more particularly the eagerness of the young man, and his reverent manner towards our Savior; and Matthew, in verse 23, relates what the other evangelists have omitted.

V. 16. This question of the young man seems to have been put in entire sincerity, and not, as too many had been, out of any cavilling or captious spirit, as e. g. that of the lawyer mentioned in Luke x. 25.—The doctrine of a future life was believed by the Pharisees in our Savior's time, and to this sect, probably, the young ruler belonged. But as it was not an express doctrine of revelation, the opinions of many were doubtless quite indistinct and uncertain. The young man was therefore eager to obtain clearer views of this important truth; and especially to learn the conditions on which eternal life was to be enjoyed. And having heard that Jesus 'spake as one having authority,' he hopes to find from him, some satisfactory answer. It does not however appear that he believed Jesus to be a Divine Teacher—the Son of God; for we do not find him mentioned as a disciple. Perhaps one purpose of his inquiry was to ascertain the true character of the Teacher, as well as to receive instruction for his own conduct.

*What good thing shall I do?* The question implies a misconception of the preparation which was required for enjoying future happiness. The young ruler seems to have thought that some signal act of virtue would be a sure passport to eternal life; overlooking—as do many since his time—the important truth, that the cultivation of a heavenly *temper* can alone fit one for heavenly bliss. Such a temper may or may not be shown by some remarkable outward manifestation. Certain it is, that such external show is by no means essential, or sufficient of itself to make known the inward disposition.

V. 17. Our Savior replies, by first disclaiming those vain titles of respect, with which it was customary to address the Jewish teachers; as he afterwards (ch. xxiii. 8) enjoins upon his disciples: ‘Be not ye called Rabbi.’—He then refers to the main part of the young man’s question, and answers: that ‘to enter into life,’ he must ‘keep the commandments’ of God. ‘Jesus did not, like the Pharisees, recommend those precepts which related to ceremonial rites, nor did he even give new rules of conduct to this inquirer; but he confirmed now, what he had formerly asserted, that he came to enforce still more the moral precepts of the law, (chapter v. 17); and as an example and specimen, quotes those commandments of the Decalogue, which had reference to reciprocal duties.’ *Kuinoel*.

V. 18. *Which of them?* Which of them *specially* must I obey?

V. 20. *What lack I yet?* This question does not seem to be (as some have supposed) one of boasting, but rather of inquiry. Perhaps he was conscious that, notwithstanding his observance of this outward morality, something was still wanting to fit him for a subject of the kingdom of heaven.

V. 21. *To be perfect* means, in this case, to fulfil all those conditions which are required in order to an entrance upon life eternal. But it would be an unauthorized conclusion, to infer from this, that the same condition was applicable to all Christians. To the young man in the text, and to all who, like him, are too closely bound to earth to desire that their only treasure should be ‘in Heaven’—to such

it is peculiarly necessary that this bond should be broken, by giving up those possessions which would keep them away from the path of life. And in this view the narrative is full of instruction to that large class, who still would fain serve God and Mammon.

V. 23. By the *Kingdom of Heaven*, as used in this verse, expositors usually understand the kingdom which the Messiah was to establish upon earth. An entrance into this kingdom will always be difficult to those, who are too much attached to earthly riches.

V. 24. Our Lord repeats this truth with still greater force. 'So great,' he would say, 'are the temptations of the rich at this time, that it is next to impossible that a rich man should become one of my disciples.' That Christ does not speak of an *absolute* impossibility, is shown by the instance of Joseph of Arimathea.

*It is easier for a camel &c.* The same proverbial expression is found in the Koran, chapter vii. The Talmudical writers also use a similar phrase, substituting the elephant for the camel.

V. 26. *Who then can be saved?* There is, as Bloomfield has well remarked, an evident ellipsis here. As Christ had only mentioned the dangers which stood in the way of the rich, there was no occasion for the disciples to ask, How can *any one* be saved? They therefore mean to say, *Who of the rich?*

*With men &c.* The power to overcome these temptations, though weak in man, will be supplied by God, in answer to prayer.

V. 28. *In the Restoration.* The word in the original means literally, Regeneration or new birth. But as we are accustomed to apply this term solely to *individual* conversion, it seems proper to use one which shall better express that *general* reformation which is here spoken of. As the Jews, says Campbell, were wont to denominate the *creation*, Genesis [or birth], a remarkable restoration or *renovation* of the face of things, was very suitably termed 'the New Birth.' Josephus calls by this word, the state of the Jews after their return from the Babylonish Captivity; and Philo

uses it in reference to the condition of the world after the Deluge. So here, it seems well applied by Christ to that *moral* change, which the introduction of the new dispensation was designed to effect among all men.

*When the Son of Man shall sit &c.* There is an evident allusion here to Jewish ideas of the Messiah's kingdom, which supposed it to be attended with all the circumstances of temporal splendor. Our Savior then adopts this expression, in order to represent more vividly to his disciples the future triumph of the Gospel.—*You shall likewise sit &c.* i. e. you shall enjoy distinguished honor. So Theophylact and Chrysostom explain it. The particularities which follow are evidently not to be interpreted literally, but are merely parts of the general description. Some however suppose, that by the 'twelve tribes' is meant the Christian Church, over which the authority of the apostles was to extend.

W. SILSBEE.

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*The Parable of the Laborers in the Vineyard.*

MATTH. XIX. 30—XX. 16.

xix. 30. But many shall be first that are last, and last  
xx. 1. that are first. For the Kingdom of Heaven is  
like unto a man that is an householder who went out  
early in the morning to hire laborers for his vine-  
yard. Having agreed with some laborers for a de-  
narius a day he sent them into his vineyard. And  
going out about the third hour he saw others stand-  
ing unemployed in the market place; he said to these  
—Go ye likewise into the vineyard, and whatever  
may be right I will give to you. Accordingly they  
went. Going out about the sixth and the ninth hours

6 he did likewise. And going out about the eleventh hour he found others standing, and said to them,  
7 Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He said to them, Go ye likewise into the vineyard, and whatsoever may be right ye shall receive. So when evening was come, the lord of the vineyard said unto his steward, Call the laborers and give them the  
8 hire, beginning from the last up to the first. And when those of the eleventh hour came they received  
9 each a denarius. But when the first came they supposed that they should receive more, and they likewise received each a denarius. Upon receiving it they murmured against the householder, saying,  
10 These last have worked but one hour, and thou hast made them equal unto us who have borne the burden and the heat of the day. But he answering one of them said, Friend, I do thee no wrong. Didst  
11 thou not agree with me for a denarius? Take what is thine and depart; I will give unto this last even as  
12 unto thee. Is it not lawful for me to do what I will in my own affairs? Is thine eye evil, because I am  
13 good? Thus shall the first be last and the last first. For there are many called, but few chosen.

## EXPLANATORY NOTES AND PRACTICAL REMARKS.

The following parable was probably delivered by the Savior in immediate connection with what precedes it in Mat-



thew. Neither of the other Evangelists have recorded it. The expression by which it is introduced is to be found in Mark x. 31, and in Luke xiii. 30. Various opinions have been entertained both respecting the illustrative object and the nearer application of the parable. Some have supposed that it had reference to the different ages at which disciples were called—as the child might receive Christianity from his first youth—while to some its blessings might come only in their most advanced years. This lesson is indeed a true one, but it seems to have no connection with the parable. Others have supposed that its design was to exhibit God's free grace in pardoning sinners even, as it would seem, against their will, while those who had expressly labored in worthy deeds were put by. But the connection in which it is related leads to a different interpretation of it. Peter's words (xix. 27,) implied that since he was among the first to join his Master, his reward should be in proportion, and the design of the parable seems to be to show that at whatever time, however early, or however late, a disciple takes upon him the name of Christ and enters on his calling, he will be considered equal to any other. Jesus seems to be gradually preparing the minds of his disciples for a more just understanding of the nature of his kingdom—its universal extent—its privileges open to all—its impartial rewards &c. There were probably disciples then, as there are now, who were disposed to question the right of Christ or of God, to distribute their favors as they pleased. Preeminence in glory is not measured by precedence in time. Heavenly inheritances are not dispensed by age or rank. Many who are first with respect to advantages will be the last to improve them. That may be revealed to babes in knowledge which is hid from those who esteem themselves as the wise and prudent. The main points in the simile of the parable are the rejection of those who esteem themselves the first, and the substitution of those who consider themselves as the last, and the general distribution of God's favors according to the use not the enjoyment of privileges.

xix. 30. This verse was disjoined from its connection in the division of the New Testament into chapters and

verses. The connecting particle 'but' conjoins the narration though in translating into other languages it is often hard to give it the signification which it has in the Greek. The conjunction 'for' in the next verse, makes the connection of the narration apparent.

Probably the statement which Jesus here makes appeared strange to the disciples and he therefore goes on to illustrate it in the following parable. Henry says this is the text of a sermon which we meet with in the next chapter.

xx. 1. The administration of the kingdom of heaven resembles in this respect the management of a certain householder.

*A man—an householder*: This pleonasm is frequent in the New Testament.

*Early in the morning*, the first hour in the morning—early dawn—six o'clock.

2. *A denarius*; or drachma. Our translation uses the word penny, but the value of the coin was seven pence half-penny. This was then the common wages for a day's labor, and the pay of a Roman soldier. (Tacit. Annal. I. 17.) This sum furnished enough for subsistence, and is more than is given to day-laborers in China, where the usual wages are said to be at this time ten cents per day.

3. *Third hour*; i. e. the third hour after the first—nine o'clock.

*Unemployed*; the original does not indicate intentional idleness.

*Market-place*; or the forum. This being the place in which goods were exposed for sale, judgments issued and executed, orations delivered and public meetings convened, it became a common resort for idlers and for those who sought employment. This was particularly the case at nine o'clock—which was 'the full market.'

4. *Whatever may be right*; i. e. as the laborers would have understood it—you shall receive a proportionate part of a day's wages.

5. *The sixth and ninth*; at noon and at three in the afternoon.

6. *The eleventh hour*; five in the afternoon. This was

considered very late, and perhaps a reference is made to the call of the Gentiles into the Church, as that was late, and they too might reply—'We have before had no one to call us.'

8. *Evening*; which was at six o'clock, so that the laborers last hired had worked but one hour.

*Steward*; this was the inspector or overseer intrusted with all the domestic economy. He was generally himself one of the servants of a household.

*Beginning with the last.* It would be wrong to put upon this parable an interpretation which would make one good man *preferable* to another, as the design is only to show that all are equal. Some commentators have concluded from the last verse of the preceding chapter, and from this where the latest comers are the first paid, that more than an equality was intended. But on a moment's attention it will be seen that it was necessary the last should be paid first, in order to carry on the parable; if the steward had commenced the settlement with the earliest laborers, they would have gone off and known nothing of the matter.

11. *The householder*; our translation reads—'the good man of the house'—He was indeed 'the gude-man'—but the Greek does not give him the familiar epithet.

12. *Have worked*; the original, as if the last workmen were spoken of slightly, does not express *labor*.

*Equal*; equal sharers of the reward. The complaint which is put into the mouth of the laborers, might have reference to the claims of the first Christians, who from having endured the first sharp inflictions of persecution might suppose themselves entitled to a very high reward.

13. *Friend*; a form of address common to the idiom of the ancient languages.

14. *Even as unto thee.* Wetstein observes that as the householder promised to give according to the proportion of work done, it is reasonable to suppose that the last in only one hour, labored as much as the former during the whole day. Perhaps too he had respect to the zeal and willingness of the laborers. The householder having conformed to his agreement did wrong to no one,

15. *Eye evil* ; i. e. envious, because envy expresses itself in the eyes. There is an allusion to this in the word *invidia*. The Talmud says—'he that gives a gift let him give it with a *good eye*.' See 1 Sam. xviii. 9.

*Good* ; to support the antithesis with *envy*, we must understand something more than *good*, viz. *gracious*.

*Thus* ; it is in this way that the last shall be first &c.

*For there are* &c. Bishop Pearce thinks this clause to be an interpolation from chap. xxii. 14. Griesbach says it is omitted in several Greek MSS. and in one version of great authority. It is a rebuke and a caution to the Jews, who as 'the called of God' felt themselves perfectly safe. The Greek conveys the meaning at a glance. There are many *kletoi* but few *eklektoi*. I have many disciples, but all are not worthy disciples. All indeed are disciples in a certain sense, but all are not accepted as such. There are many *called* ones, but few *choice* ones. There is a greater difference between those who are privileged alike, than between the privileged and the unprivileged.

GEO. E. ELLIS.

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REMARKS UPON SEVERAL PASSAGES IN ISAIAH LII. 13—  
LIII. 12.

lii. 13. *Behold my servant shall prosper* &c. i. e. Behold he shall meet with success. The same word is used in this sense, though applied to the whole people. Deut. xxix. 8, 1 Sam. v. 30, and other places. The sense of the passage then is, 'The designs of my servant shall be accomplished though he is himself dead, and his name shall be celebrated.'

14. *So disfigured and unhuman was his face*, &c. These words present a lively portraiture of the afflicted state of this patriot, whether they are supposed to relate to

his body or his mind. A similar picture is presented in Ps. xxxi. 10.

My strength faileth because of mine iniquity,  
And my bones are consumed;  
A reproach was I among all mine enemies,  
But especially among my neighbors;  
And a fear to mine acquaintance.

\* \* \* \*

I am forgotten, as a dead man, out of mind,  
I am like a broken vessel.

See also Ps. xxii. 6—19, and xxxv. 21.

15. *So shall many nations rejoice, &c.* Many people who had formerly mocked at the abasement of this servant of God shall rejoice in the blessings he has been instrumental in procuring for them. In the common version it is rendered, 'So shall he sprinkle many nations.' But the rendering in the text is that of eminent critics.

*Before him shall Kings close their mouths.* To put the hand to the mouth was among the orientals to show the greatest respect. Job xxix. 9, 10.

The Princes refrained talking,  
And laid their hand on their mouth.  
The nobles held their peace,  
And their tongue clove to the roof of their mouth.

So the wicked are represented as doing reverence to the power of the Almighty by this gesture. Job v. 16.

So the poor hath hope,  
And iniquity stoppeth her mouth.

Compare Ps. cvii. 42.



The sense of this passage is 'They shall see what they never expected or deemed possible, namely the splendid restoration of the Jewish people, which this man attempted to bring about.'

liii. 1. *Who believed our report?* The prophet now seems to speak in his own name, and to ask who of the Jews believed what he had formerly told them concerning the designs and merits of his associate, who had found so lamentable a fate. The plural number is used, either as relating to one individual or to many, if the latter, it may refer to the whole company of men associated with the Prophet.

*The arm of the Lord &c.* i. e. who saw the power of God's providence in the attempts that were made.

2. *He grew up before him, like a shoot &c.* i. e. He grew up without the countenance and support of his countrymen, who took no more heed of him, than of a little twig, which springs up uncared for 'out of the dry ground.'

3. *A man of sorrows and acquainted with pain, &c.* This last clause might be rendered, '*marked with afflictions,*' or '*marked by disease.*' If we suppose him to have been put to death by torture,—a method too common in that age—the force and fitness of the expression will be obvious.

*As one from whom we hide our faces,* others translate 'as one hiding his face from us,' and suppose it intends to show the modesty of this patriot. But the rendering that has been adopted seems better to agree with the context. His face was so marked by affliction that men turned away their faces unable to bear the sight of such misery.

4. *But our pains he bore &c. i. e.* He suffered on our account,—in our service.

*But we esteemed him smitten by God, &c.* We supposed him justly punished for his own offences. The words, 'by God,' are understood after *smitten*, though only expressed after the next word; a common form of speech in the Hebrew scriptures.

5. *For our peace was the chastisement upon him &c. i. e.* We shall derive advantage from his death.

6. *All we like sheep went astray.*

*But Jehovah laid upon him all the punishment.*

He attempted to recall them from their error and misery, but failed in it, and received in their service innocently, greater external affliction than even those he intended to assist.

8. *But who of his generation thought,*

*That for the sins of my people the blow fell on him.*

The word rendered generation might perhaps as well be translated *contemporaries*. The sense of the passage then is, none of his contemporaries thought he fell in attempting to restore his degenerate and wretched countrymen; they supposed him justly punished for his own crimes.

9. *They made his grave with the wicked,*

*Among the godless was his tomb &c.*

The cruelty of his enemies did not stop with the death of their victim; they pursued him even to his grave and buried him among the infamous.

To be buried among malefactors was always esteemed a disgrace. When Jehoiakim wished to treat the body of Urijah with indignity he deprived it of a royal funeral. Jer. xxvi. 23. All primitive nations suppose

a sort of sanctity to attach to the burial places of the virtuous, and infamy to cling to the tombs of malefactors. Several of the Jewish Kings were disgraced after death by being buried in the common place and not in the tomb of the Kings. (See Chron. xxi. 30, xxiv. 25, xxviii. 27, &c.)

*Among the godless was his tomb &c.* Our translators have rendered this verse, 'among the rich in his death.' Lowth says, 'With the rich man was his tomb,' and explains it as relating to Christ, who 'was numbered among the transgressors,' but was buried in the tomb of the rich Joseph of Arimathea. But that the word he renders 'rich' means 'godless' or 'wicked' in this case appears from several considerations. It is used in this sense in several passages in the Old Testament, e. g. Job xxvii. 19,

The rich man shall lie down,  
But he shall not be gathered;  
He openeth his eyes,  
And he is not.

Here the same word is used for rich as above,—and in this instance it evidently means the wicked, as one gathers from the context; (Compare v. 13.) From the connection which the writers of the Old Testament often make between poverty and humility, and between riches and iniquity. e. g. Prov. xviii. 23,

The poor useth entreaties,  
But the rich answereth roughly.

Micah vi. 12,

For the rich men thereof are full of violence &c.

The close parallelism between the former and the latter clause of this verse, shows that the word rendered 'godless' is synonymous with that translated 'wicked' in the line before it.

10. *He shall see his posterity;*

*He shall prolong his days.*

Though he is dead yet his posterity shall live after him, and in them shall he be rewarded for all his efforts. Posterity shall long be mindful of him. He shall prolong his days, because his memory shall long be celebrated upon the earth.

11. *After his pains he shall see and be satisfied.* Here the Prophet represents him as looking from the realm beyond the grave and taking pleasure in seeing his merits acknowledged, and his designs accomplished.

12. The Prophet now—in the Lord's name declares the reason of the blessedness of him who was once so 'despised and forsaken.' He is 'to divide booty,' i. e. his designs are to succeed completely, and he is presented as dividing the reward of his labors and struggles. He is to be rewarded because

He bore the sins of many,

And interceded for the transgressors.

THEO. PARKER.

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## INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

(Concluded from page 170.)

*Contents of the Epistle.*

5. The apostle next speaks of the disorders which had come upon the Corinthian Church.

The first which he instances relates to uncovering the head in public meetings. It may well excite our surprise at this day, that it should ever be necessary for an apostle to give grave instructions upon a subject so trifling as the wearing of a veil at church, or appearing without one; but it should be remembered how great an influence minute customs, and 'small particulars' exert upon every community. The Jews were offended when the Grecian women appeared unveiled in the public assembly; such freedom was contradicted by the jealous barbarity of the East.

Paul then commands the women to wear veils in the church, but the men to appear uncovered. Even long hair, he says, is a disgrace to a man, how much more to wear any covering upon his head in the church. It was, besides, the custom of the Greeks to appear bareheaded on all ordinary occasions.\* xi. 2—16.

He then speaks of their shameful abuse of the rite of the Lord's supper. Christ had instituted this simple memorial to revive the most holy and devout recollections, and to afford a common ground where all Christians of all ranks, could stand. But now, this institu-

\* Lucian de Gymnas.



tion was perverted from both of these purposes and made an instrument of disgraceful distinction and shameful debauch. Paul explains at some length the design and occasion of the Lord's supper, and exhorts his friends to abstain from these abuses. xi. 17—34.

Another disorder arose from what he calls spiritual gifts. All spiritual gifts, he informs them, are in one sense equal, since no one obtains them merely by himself, but all are given by God. The different manifestations do not prove difference of cause. One can express Christianity by elegant language, another in fine speculation, this is lofty discourse, that in sublime raptures, but one is no better than another, on this account. Every individual is but a limb of the christian body, and it were as foolish for one to boast himself above another, as for the eye to mock at the ear, or the head at the feet. They were not to seek to exalt themselves above their brethren, but to be in the highest degree useful to them, and to this end he shows them a more excellent way than they had followed. xii. 1—31.

When gifts were measured by this standard, the extatic raptures,—which the Corinthians gloried so much in—were of the smallest value, and the neglected power of charity,—of love towards one another—was of the greatest worth. All the gifts which they counted as splendid, and relied upon, were soon to fail—prophecies were to fail, tongues to cease—knowledge itself to vanish away, but faith, hope, charity were to stand secure. xiii. 1—13.

The Corinthians were forbid to seek after the extacies and convulsed raptures which belonged rather to

the worshippers of 'dumb idols,' than to the followers of Christ. Instead of this he directs them to seek to excel to the edifying of the church. Women too were forbidden to speak in the church, since such a custom was unknown to the Jews. xiv. 1—38.

6. He replies to those who doubted the resurrection from the dead. The most important truth he had taught was the fact that Christ died and rose again, thereby proving that all men are immortal. He recapitulates the arguments he had probably used in his preaching to them. He was seen by Peter, then by the twelve, then by above five hundred brethren at once, some of whom were still alive;\* afterwards he was seen by James, then by all the apostles, and finally by Paul himself. If Christ then is risen, how can any one say the dead do not rise, and yet believe in Christianity, for the truth of Christianity depends upon this in no small degree; and this too is the foundation of the apostles' preaching, and the ground of their trust in the immortality of the soul. As Christ had risen, so shall the dead arise, for as all men must die,—since Adam, their parent, was created mortal—so by one man, even by Christ, hopes of immortality come to all men; without confidence in this immortality they could not support the evils of this world.

But there is one objection to be removed. They ask how the dead are raised, 'with what body do they come?' To this he replies by comparing the death of the body and the living of the soul, to the corruption of a corn of wheat, which dies, while a germ springs up from it and assumes a form entirely unlike that of

\*See the article on the Resurrection in a former No. of this work.

the seed. So, he says the form of the new spiritual body will not necessarily resemble the present 'vile body.' The new body is to be spiritual, is to be glorious, heavenly. From his remarks we may gather that he supposed the soul was never to die, but, that when the body became lifeless, the soul, without any sleep or cessation of conscious existence received a nobler, more glorious body, and entered immediately upon its heavenly destination. To a virtuous mind, fired with this heavenly truth, death has no sting—the grave no victory.

7. He speaks of a collection of alms for the Christian churches, in Palestine. He promises to come unto them, and 'tarry a while with them' if it is convenient. He exhorts them to love and steadfastness.

### III. *Remarks upon certain passages in this Epistle.*

Chap. i. 22. *The Jews require a sign and the Greeks seek after wisdom.*

The sign which the Jews required, was probably a Princely Messiah, who should do 'valiant deeds,' and free them from the tyranny of the Romans. The word sometimes means *a distinguished man*, in the common sense of that term. Therefore the crucified Jesus, 'the son of the carpenter,' was unto the Jews a stumbling block.

30. *But of him are ye in Christ Jesus &c.* This verse may be better rendered thus, But by him [i. e. God] through Christ Jesus—who is to us the wisdom from God—you have become righteous, holy and free.

Chap. ii. 7. *But we speak the wisdom of God in a mystery, i.e. the wisdom of God, which was previously hidden in mystery.* The sense of the passage then un-

doubtedly is, I declare unto you what human power alone could not discover.

The word mystery in the N. T. frequently means a doctrine hitherto unknown. e. g. Math. xiii. 11, unto you it is given to know the mysteries of the kingdom of Heaven, &c. To the Greeks Christianity was a mystery. To the unregenerate, the self denial and godliness of Christ was a mystery. 1 Tim. iii. 16.

13. *Comparing spiritual things with spiritual.* Imparting spiritual things to spiritual persons is perhaps a better translation. *Rosenmueller.*

15. *He that is spiritual judgeth all things, yet he is himself judged of no man.* The context plainly shows that 'He which is spiritual' relates to God, whose mind no man can judge.

Chap. iv. 8. *Now ye are full &c.* This verse is probably ironical.

9. *A spectacle unto the world and to angels and to men,* i. e. a spectacle to all men. 'Things in heaven and earth' was a Jewish expression for all things.

Chap. vi. 2. *Do ye not know that the saints, [i. e. the Christians] shall judge the world.* The commentators have been much puzzled by this verse. Adam Clarke thinks the sense of the passage is, the time shall come when Christians shall possess all judicial authority. Perhaps however the apostle meant to say, The moral principles of Christianity are so far superior to those of Heathendom, that Christians are able to sit in judgment upon all the rest of the world, of course then they could judge between 'brother and brother.'

3. *Know you not that we shall judge angels?* Angels are probably introduced as the sign of universality. The

sense of the verse then is, Do you not know that you can judge of all the world, things of the greatest importance? Are you then unable to judge every-day matters?

12. *All things are lawful unto me &c.* This he speaks hypothetically. Even if all things are lawful unto me, yet all things are not expedient. We are not to suppose, as some have done, that *all things* were lawful unto Paul in virtue of his apostleship.

20. *For ye are bought with a price, i.e.* You have been redeemed from sinfulness and a false religion by the doctrines of Christianity, which Christ died to establish.

Chap. vii. 6. *But we speak this by permission and not by commandment.* This may be better rendered, I speak this for persuasion, not for command.

Chap. x. 4. *And did all drink the same spiritual drink:—for they drank of that spiritual rock that followed them, and that rock was Christ.* Spiritual drink means the water supernaturally given. The Rock is said to follow them, because they received miraculous supplies of water at various places. He had just been comparing the condition of the ancient Jews, with that of the Christians, and, to carry out the figure, he compares Christ to the rock which supplied them with water.

11. *Upon whom the ends of the world are come.* The Jews divided the whole of time into three portions. 1st That before the Law, 2d during the continuance of the Law, and 3d after the coming of the Messiah; this latter portion, they called The last time, The end of the ages, The end of the world &c. Schoetgen, in loco.

Chap. xi. 10. *For this cause ought a woman to have power on her head.* The word which our translators rendered *power*, has several significations, sometimes it



means *honor* or *respect*, and hence it is used metaphorically for the *cause*, *occasion*, or *sign* of honor. In this place then it probably means *a veil*, which was the sign of honor and respect. The *angels* some have thought to refer to the passengers in the streets, who would stare at an unveiled woman. But there was a vulgar superstition current in Paul's time, which declared that bad angels came and sat upon the uncovered heads of women, or, perhaps Paul intended only to say, what the Rabbins had so well said before him, viz. That when a woman lays aside modesty, her mind is filled with bad thoughts. The veil is the symbol of modesty, and bad angels of unholy thoughts. See Wetstein, Schoetgen, and Wolf, upon this difficult place.

23. *For I have received of the Lord, &c.* This does not necessarily mean, that Paul had received any supernatural communication to that effect. It applies equally to communications received in the ordinary manner.

Chap. xii. 3. *No man speaking by the spirit of God calleth Jesus accursed.* Probably some of the false Jewish teachers who pretended to inspiration, had called Jesus accursed, because he was crucified. Paul assures them such pretenders were not inspired.

8. *For to one is given by the spirit the word of wisdom, &c.* We are not to suppose any miraculous gifts are here spoken of, at least, such an interpretation is not necessary to meet the entire force of the words. The *word of wisdom* probably means *judicious discourse*; the *word of knowledge*, *learned discourse*.

9. *To another faith &c.* Some had power to become wise and learned teachers, others could only *be taught*, they could only *believe*—such had the *gift of faith*.

10. *To another the working of miracles &c.* i. e. still greater powers than those which have been mentioned.

*Divers kinds of tongues &c.* It appears from Acts ii. 4, that the apostles received supernatural powers of speech, and from x. 45, 46, that others received the same endowment. Does this verse relate to a similar gift? It appears however, from various passages in this epistle that the Corinthians spoke in the church in a tongue which their brethren could not understand. See e. g. xiv. 2, 4, 11, &c. But again we learn from Acts xix. 6, that the Ephesian converts received similar powers of speaking in strange tongues with the apostles, and why should not some of the Corinthians have been similarly gifted?

Chap. xiv. 2. *He that speaketh in an unknown tongue, &c.* i. e. He that speaketh a language unknown to the assembly, cannot edify them. Some suppose this speaking means rather talking inarticulately to himself, and emitting no distinct sounds. See 1 Sam. i. 12. But others with greater probability suppose it relates to the practice which permitted every one to speak in his native tongue, and there were men of various nations at Corinth.

18. *I speak with tongues more than you all,* i. e. I can speak in more languages than any one of you; this was probably mentioned to show them he was not undervaluing gifts which he knew nothing of.

29. *Let the prophets speak &c.* Prophet does not always mean 'one who foretells,' but often stands for explainer, teacher, &c. The word was used in both these senses when the Bible was translated. We are not to suppose the 'two or three' prophets were to

speak at the same time, but *in succession*. The next verse directs that any one of the hearers should have permission to ask the teacher questions, or to make such remarks as suggested themselves.

It may seem not a little surprising that Paul should find it necessary to reproach men who were miraculously inspired, but the communication of miraculous powers by no means takes away the freedom to abuse them. The lame man whom Peter healed might, after his miraculous cure, have been 'swift to do evil,' as if his power had been given in the natural manner.

Chap. xv. 20. *The first fruits of them that slept*, not that Christ was the first who arose from the dead, since he himself raised Lazarus and others—but that he was the *chief* of those who had slept.

Chap. xvi. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*, i. e. let him be separated from you. The last phrase consists of two Syriac words and signifies *the Lord will come*.

The first Epistle to the Corinthians is acknowledged to be one of the most difficult of all the Books in the N. T. and abounds with proofs of the strong, vigorous intellect and rich, warm feelings of the inspired writer.

THEO. PARKER.

## CONJECTURES UPON THE ORIGINAL MEMOIRS WHICH MOSES MADE USE OF TO COMPOSE THE BOOK OF GENESIS.

(Translated from the French of Astruc.)

[The Editors of the Interpreter, some time since received the offer of a series of original articles, upon the Books of Moses, which they were obliged to decline as the author was unwilling to suffer his name to be made public. It is hoped the following translation of the famous conjectures of Astruc will in some manner supply the place of those articles we were obliged to reject.]

Moses relates in the Book of Genesis, those events which took place 2463 years before his birth.\* This, according to Usher's Chronology which he deduces from the Hebrew text—is the extent of the interval between the creation of the world, with which Genesis commences, and the birth of Moses; an interval almost as great as that between the foundation of Rome and the present time. It is true that as the history advances, the facts Moses relates approach nearer his own times, but there is none, not even the last recorded, the death of the Patriarch Joseph, which does not by several years precede the birth of Moses, and, still more, the time of his writing, since he did not begin to write until he had led the children of God out of Egypt, when he was upwards of eighty years old, perhaps even the date of the writing was still later.

It is then impossible that Moses could have known from his own experience the facts which are related in Genesis, and consequently he must have either been

\* According to the Septuagint it is about 4000.

informed of them by revelation, or by the accounts of those who had themselves been witnesses of the events.

I know no one who has advanced the first opinion, and I think no one will ever offer it, for Moses in Genesis, always writes as a simple historian, and never declares that any part of what he relates was communicated to him by inspiration. We have then no right to assume that here is a revelation, without any foundation for it. Wherever the Prophets have spoken of matters which were revealed to them they have never failed to tell us they were speaking in the name of God, and for him; and Moses himself has done the same, in the other Books of the Pentateuch when he had any revelation to communicate to the Jewish nation, or any command of God to convey to them. Is it probable he would neglect the same precaution in composing the book of Genesis if he had found himself in the same circumstances?

It must then be acknowledged that Moses could not have treated of the events related in Genesis except by the aid of the information he received from his ancestors who had successively been witnesses of them.

But at the same time, we must grant, that Moses was enlightened in an especial manner, and by inspiration, in the choice of the facts which he received from his ancestors, and the circumstances connected with them. This is the foundation of the divine faith which we owe to the history he has left us.

When the first point is established there is little difficulty about the rest. There are but two ways in which an account of ancient events could have been transmitted to Moses, viz. either *by a tradition merely*



*oral*, i. e. from mouth to mouth, or *by written documents*, that is to say by written relations, or memoirs.\*

Those who adopt the first of these opinions,—who, I confess compose the largest class,—do not fail to make use of the long lives of the Patriarchs, in order to prove that this oral tradition might be transmitted from Adam to Moses through a very small number of persons. For, Shem—who had seen Lamech, who had seen Adam—saw Abraham, and Abraham saw Jacob who was seen by those who saw Moses.† This remark is just, and has been proposed this long time, and has been adopted by all who have written upon the subject. They think to make the tradition more easy and certain, when they represent it as passing through only a small number of hands, where it might be obscured, weakened, or changed.

But even if the number of hands these traditions must pass through to reach Moses, were much smaller, still it is difficult to believe that in a tradition so many times repeated, men could exactly remember the topographical description of the garden of Eden; the names of the four rivers which watered it; the names and natural peculiarities of the country they passed through; the age of the Patriarchs; the time when they began to have children, or when they died, the order of their genealogies, and the names of their descendants; the names of the kings who made war upon the ten ‘cities of the plain’ and who were overcome by Abraham, and many other similar facts related in Genesis in a

\* That writings are not improbable at so early an age, see Eichhorn, Einleitung, in das A. T. Vol. III. § 405. Tr,

† See Pensees de Pascal Art. XI,

circumstantial manner, and with a detail of numbers and of names so difficult to preserve if only confided to the memory of such as relate them.

Le Clerc\* and Simon† who have felt those difficulties have both confessed it to be apparent that Moses in writing Genesis had the assistance of some ancient memorials which were his guides in the dates, circumstances and chronological order of the events he relates, even extending to the detail of the genealogies. In addition to those two authors whom I merely mention, I will cite two other authors, still more conclusive, and will give their own words.

The first is the Abbe Fleury, who, after premising, that 'in the most ancient times, the memory of past events could easily be preserved by the mere tradition of old men who naturally love narration and have leisure for it'—thus continues. 'It appears very difficult to suppose that so many numbers as Moses employs, should be preserved in the memory of men; as, for example, the ages of all the Patriarchs since Adam; the precise dates of the beginning and end of the deluge and even the dimensions of the ark. I do not see the necessity,' he adds 'of recurring to miracles, or to a revelation: it is more probable that the art of writing was invented before the Deluge, as well as musical instruments which are by no means so necessary. ‡

M. le Francois furnishes us with the second author-

\* In dis. III. de Pentateuchi Scriptore.

† Histoire Critique du V. T. Lib. 1. c. 7.

‡ Traite des Moeurs des Israelites & des Chretiens.

ity.\* He examines the sources whence Moses could have drawn the materials for his history, and after naming some of the means, by which he could obtain some knowledge of his ancestors, but from which he certainly could not obtain the history contained in the book of Genesis, as we now have it, he comes to the only one by which Moses could obtain sufficient information. 'It is more than probable,' says he, 'that in that family where the knowledge of God was preserved, they would also keep, in writing, memorials of ancient times, for men are never without regard for such records.'

In the main, I agree with these authors, but I carry my conjectures farther, and am more decided. I believe then that Moses had in his hands ancient memorials containing the history of his ancestors from the creation of the world; that, to lose none of these documents, he divided them into small portions according to the events they treat of; that he inserted them all consecutively, and that it is this collection which composes the book of Genesis. 'This is what I build upon.

1. There are in the book of Genesis frequent repetitions of the same fact, as all men can see. The creation of the world, and in particular that of the first man, is related twice. The history of the deluge is given twice without variations, and three times in regard to some particulars. Other similar examples may be found in the rest of the Book. What are we to think of such repetitions? Can we think Moses would let them pass in a work so short and condensed if he had com-

\* *Livre des Preuves de la Religion Chretienne*, Tom. 1. p. 11 c. 3, and also p. 461.

posed it originally himself? And is it not apparent that these repetitions occur because the Book of Genesis is only a simple compilation of two or three more ancient documents which relate the same events, and which Moses collected together and inserted entire, so as to preserve all they contained relating to the history of the first ages of the world, and particularly to the history and origin of his own nation?

2. In the Hebrew text of the Book of Genesis, God is principally designated by two different names. The first is *Elohim*. Although this word has several significations in Hebrew, or, is at least used to signify several things, it is certain that it is particularly employed to designate the Supreme Being, and in this sense all the versions have rendered it in the same way. The Septuagint by *Theos*; the Vulgate by *Deus* &c.

The other name of God is *Jehovah*, and this, as all the commentators allow, is the great name of God; the name which expresses his essence. The Jews, out of respect, would never pronounce this name, and instead of it they read *Adonai*, and for this reason the Massorites have put the vowels which belong to *Adonai* under the consonants of *Jehovah*. This word *Adonai* in Hebrew, signifies, Lord, and the authors of the Septuagint and the Vulgate have constantly followed the example of the Jews in regard to this word, both rendering it *Lord*, as also the French translation. But the Geneva version follows the Hebrew, and renders *Jehovah* by the *Eternal* which expresses its force pretty well. Sometimes the name *Jehovah* is found joined with *Adonai*, and then the Jews, to avoid the repetition

of the same word, do not pronounce *Adonai* in place of *Jehovah* but *Elohim*, and to give notice of this they wrote the vowels of *Elohim* under the letters of *Jehovah*, and read *Elohim Adonai*. Hence it comes that the Septuagint translates these words *Theos Kurios* (Lord God) the Vulgate, *Dominus Deus*, (Lord God) &c.

One might suppose from this detail, that the two names, *Elohim* and *Jehovah*, are indifferently used in the same places in Genesis, as if they were synonymous terms, and suitable to vary the style, but this would lead us astray. These words are never confounded together. There are whole chapters, or great portions of chapters, where God is always called *Elohim*, and never *Jehovah*. There are also others, equally numerous, in which only the name of *Jehovah* is given him, and never that of *Elohim*.

If Moses had composed the Book of Genesis, in the first instance, we should lay to his charge, this singular and fantastic variation. But, can any one imagine he carried his negligence so far in the composition of so short a Book as Genesis? Can a similar instance be cited? And will any one dare impute to Moses a fault which no other writer ever committed, and all without any proof? On the contrary is it not more natural to explain this variety by supposing as we have done, that the Book of Genesis is composed of two or three memoirs, united together in a fragmentary manner; and that the authors of those documents have always given to God the same name, but each a different one; one that of *Elohim*, another that of *Jehovah*, or of *Jehovah Elohim*?

3. We may give still more evidence in support of



this proposition if we compare Genesis with the other four Books of the Pentateuch. In the Book of Genesis as has been remarked, the name of *Elohim*, or God, and that of *Jehovah*, or the *Eternal*, are separately employed,—sometimes one, and sometimes the other, each in its turn, in a certain number of chapters or verses more or less great,—without ever being confounded together, from which we may conclude that those different fragments belonged to different documents, which Moses made use of to compose the Book of Genesis, and this supposition agrees well with a Book in which Moses relates nothing of which he could be a witness, and where all statements must rest upon the authority of others.

But in the Books of Exodus, Leviticus, Numbers and Deuteronomy, where Moses only speaks of affairs he had himself accomplished, or which he had been witness to, and where, consequently, it is he himself, who composes,—and that, in the first instance—the history, he only uses the term *Jehovah*, and this is the name which is commonly used there: that of *Elohim* appears only rarely, and then merely to give variety to the style. We do not find there long narratives where the word *Elohim* is employed alone, without that of *Jehovah*; nor other recitals, equally long, where the name of *Jehovah* is read without that of *Elohim*. But when these two names are employed, they are together, in the same narration, in the same verse, often in the same line. From this it is easy to perceive in the four books, that it is an author who is composing, and who, by varying the terms of frequent occurrence, seeks to impart an agreeable variety to his style, which all who

have attempted to write have given themselves great pains to acquire.

From this rule I only except the two first chapters of Exodus, which contain an account of the oppression of the Hebrews in Egypt, of the birth and infancy of Moses. In those two chapters the name *Elohim* alone is applied to God, and it is this also which makes me suspect that these chapters may have been taken from that same original document, with which the Book of Genesis ends, and which always uses the name *Elohim* when speaking of God. This will appear the more probable, since the facts related in those chapters preceded the birth of Moses, or at least, the time in which he took the direction of his nation; of course he could not know those affairs by his own experience but would have to learn them from some memorial which he only copied.

*(To be continued.)*

THEO. PARKER.

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#### HOW OUGHT THE BIBLE TO BE READ?

'We are told to search the Scriptures,' to 'prove all things and to hold fast that which is good.' But since there are such various ways of 'searching' and such opposite methods of reading the Scripture adopted by various conscientious Christians, it seems we may commit an error in the method we pursue in our reading which shall take from us all the pleasant recompense we

should otherwise obtain from our labors. The question then is a practical one. 1st, We should read the Scriptures *with the use of all our Reasoning powers*. We are sometimes told this is not the way the Bible must be read; that Reason must not be employed in judging of these matters of the gravest import, since we are only to *trust Revelation*. But were we to stand in the presence of an inspired man, should we not need all our faculties, and need them too as exercised with all earnestness to understand the Revelation? Still more does it become necessary to exercise Reason when we are not listening to the living voice of the inspired Messenger, but are reading the written record of a revelation which has passed through the various processes of transcription, translation and printing; in all of which slight errors may arise. The Bible indeed contains the record of a revelation but this would seem to demand rather a more earnest and faithful use of reason to determine what is revealed, than that all reasoning upon it should be given up. The Bible, in this particular is not peculiar. Its inspired character does not render it so easy to be understood as to preclude all mistakes on the part of the reader; that would be to transfer the inspirations to him.

We are then to read the Bible in the same way we must use other ancient Books to come at their meaning. Were it admitted that reason was *not* the final judge in all cases of inspiration, still, it must decide at least upon the interpretation of what is revealed.

2. *We must recollect its antiquity.* This remark applies to all the Scripture but more emphatically to the Old Testament. The *latest* portion of the Bible is near 2000

years old, the most ancient is at least 1,400 years older, and it is highly probable that some portions of Genesis are as old as the time of Abraham. Nay, they may be much older. Here then we have a collection of ancient writings composed from 2,000 to 3,400 years before us. During all this period mankind has been continually changing: Art, Science, Literature, are all different in different ages, and consequently men's habits of thinking in such remote ages must have been exceedingly different from our own. What depends solely upon *Feeling*, or *Reason*, seems subject to but little change. All men agree in these; but matters which the *understanding* must decide upon, differ from nation to nation, from age to age. We cannot expect to understand the writings of any people whose manners we are entirely ignorant of.

How, for example, could we understand the writing of our Puritan ancestors, without a knowledge of the perils which surrounded them and the dangers they had dared? To appreciate fully the feeling of a writer, we must know the circumstances under which he wrote. Who does not know how much one's thoughts are tinged by the conditions of life he has passed through, and how the whole complexion of thought depends upon the scenery which surrounds him? This is true in relation to the Bible, no less than to all other works whether ancient or modern. We need therefore to know something of the history of a nation and individual whose work we are reading, and of the natural scenery which was about and above him, and which supplied him with illustrations.

No one can understand the Psalms of David who is

ignorant of his biography: without a knowledge of his life, merely from reading those holy compositions, we should suppose some writer of a fervent spirit, of a keen sympathy with nature, and of many sorrows, was pouring out the rich utterance of his heart; but what new beauty and significance do all his writings receive when we understand his history and connect these expressions of his feelings with the occasion of them! We then find a truth and naturalness in all these expressions of joy and grief, lamentation over his own sinfulness, and thanksgiving in success.

To open the Bible at random; how much more beautiful is the 24th Psalm when we connect it with the manners of thinking common in the days of David, and the solemn ceremony it was intended to celebrate, viz. that of bringing the 'ark of the covenant' from the house of Obed-Edom to mount Sion.

The writer says God 'hath founded the Earth upon the seas;' alluding to ancient belief that there were waters 'above the heavens,' and also 'beneath the earth.' After the whole company have extolled the Lord and told 'who shall ascend into his hill,' they who precede the ark call out to the gates of the city,

'Lift up your heads, oh ye gates,  
And be ye lift up, ye everlasting doors;  
And the king of glory shall come in.'

The keepers of the gates reply, by inquiring,

'Who is this king of glory?'

And the bearers of the ark return answer,

'The Lord strong and mighty;  
The Lord mighty in battle.' &c.



What an increase of meaning do these writings convey when thus looked upon. No one will deny that much,—very much both for counsel and comfort, and essential religious instruction, may be learned without this minute inquiry into the circumstances which gave rise to them. No one can have read the Psalms when under the pressure of affliction without *feeling* this to be true. There is in them indeed an expression of genuine feeling which is common to man in all ages and in every land.

The higher truths too shine with their own light and can never be mistaken. But there are many little peculiarities of meaning,—little flowers by the way-side, which we must overlook without this attention to the circumstances of the times and the author.

3. We must remember *the Scriptures are not one whole work, written at the same time, and for a certain specified end.* The writings of the Bible comprise historical accounts, with general and particular glances at the primeval history of all mankind, and minute biographies; descriptions of grand buildings and exhortations to virtue; laws and holy songs; prophecies, lamentations, wise sayings, dark riddles, Gospels and Epistles. The works of fifty various writers, perhaps of many more—written at various periods during a long interval of more than 1,500 years, are enclosed in one single volume. Are we to expect unity of design or execution in the labors of men of such different minds, nations and ages? He who seeks it will certainly be disappointed. How much must mankind have advanced between Moses and Paul! what a difference in the subjects and the style of these two illustrious writers!

The writings of Paul would have been unintelligible to the contemporaries of Moses. His long and complicated sentences belong to a different age. The doctrines too which are taught in the Bible are such as the people 'were able to bear' at the time they were published.

Moses says nothing of the immortality of the soul; probably he knew nothing of it. He always promises temporal rewards; obedience to God's Law was to be repaid 'by length of days,' and by 'the increase of the wine and the oil.' Such promises are completely adapted to the state of things in the infantile period of the world's existence. Babes must be fed with milk. So, many concessions are granted to the prejudices of the times, or as it is better expressed, to 'the hardness of their hearts.' The immense difference between the law of Moses and the law of Christ shows the vast strides with which humanity had advanced in the interval between them. Yet the law of Moses is incomparably superior to all the ancient codes of other nations.

We are to expect great diversity of style, to correspond with the different dispositions, characters and education of the writers. Each writer has some favorite notions, which he wishes at all times to present. Paul insists upon *Faith*; James relies upon *Works*, and John celebrates *Love* as the one thing needful. There is no real diversity in their writings upon this subject. There is the same truth differently colored by the nature of the mind it passed through.

Paul was a scholar,—a man of a commanding intellect—and he insists upon faith. James was more practical, and demanded good works, as the proof of

faith. To a man of Paul's decided and conscientious character there could be no separation between Faith and Works. John always appears as one in whom all generous affections were predominant, and he insists upon Love. In the midst of this diversity of sentiment and of style, which obtains throughout the whole Bible, there is however one feature continually manifested; that is Piety towards God. From the beginning of Genesis to the end of the Apocalypse this spirit is continually present. It is 'the Spirit of God which moves upon the face of the waters' in the one, and in the other the Throne of God which produces the 'pure river of water of life.'

This religious spirit, which with only a few exceptions pervades the whole Bible, is the more remarkable, as this book contains *all* the remnants of the ancient Jewish literature and learning. No other nation can exhibit such a collection of religious writings, much less is all their literature filled with a devotional spirit.

4. *We should read the Bible with feeling.*

The want of attention to this rule has probably led to more errors in its interpretation than all other causes; these errors are practical, and show their effects immediately. To say we must read the Scriptures with *feeling* implies no *mysticism*. The rule applies to all Books, but eminently to this. No one hopes to understand the Poems of Wordsworth, without bringing his mind into a sympathy with his author. Could one, who had no sympathy with nature around him find any beauty in that exquisite piece upon Tintern Abbey? or the still more beautiful 'Lines left upon a seat in a yew tree.'

Let one who is a *mere mathematician* who has no love

for Beauty and no sympathy with the *natural* works of God, read the most beautiful and true description of some lovely place, or some affecting incident; and what is the result? To him it proves nothing. And why? His mind has no sympathy with the subject or the writer. Now this same spiritless, feelingless treatment has been applied to the Scriptures. And is it to be wondered at that no satisfaction has been found? This has sometimes been the fault even of scholars, who with some little of Philosophy, and History, but totally destitute of acquaintance with the *feeling* of antiquity, or any bright and kindling sympathy with Virtue, Piety and Benevolence, have laid their profane hand upon the holy volume. The unregenerate man sees no beauty in the sacred pages of the scriptures, or at least *feels* none. To him the Holy songs of the 'sweet singer of Israel,' the wise counsellings of Solomon, and the earnest exhortations of the Prophets have no beauty and no force. The reasoning of Paul before which Felix trembled—affects him not. He sees no love glowing out of the writings of the beloved apostle: nay, the divine glory of the Church of Christ never beams upon him. None but a devout man then can understand the Scriptures.

All inspired Scripture 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness,' but a teachable spirit is the 'one thing needful' to make it produce this effect. 'He that is of God heareth God's words,' but he who is not of God need never hope to understand the Scriptures. As well might a

deaf man hope to criticise music, as an undevout man to appreciate the Scriptures.

It is this spirit which finds the words of 'truth and soberness' in the Scriptures. This finds a sacred consolation in the devout aspirations of the Psalmist, and a 'holy hope' in the promises of the Savior. To gain a knowledge of the circumstances and manners, lives and characters of the writers of each particular book, and of the 'ancient people,' commentaries, and other similar works are necessary, but to heap up knowledge of this character, to be familiar with all current opinions and customs of the Jews, from Moses to Ben Mordecai, is not to *understand* the Bible. These are only some of the means. There must be the spirit of religion to comprehend, and the heart of love to *feel*.

THEO. PARKER.

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#### ON THE GIFT OF TONGUES.

[ Translated from the Latin of J. A. Ernesti.—In this translation, I have included most of Ernesti's treatise 'de dono linguarum,' contained in his Opuscula Theologica. The passages omitted give no additional fulness to the expression of his opinion on the main subject of the treatise. W. S.]

'As God has given to the human soul two inlets of truth, the Eye, and the Ear, so he has assigned to each, as it were, its peculiar provinces, within which the mind, by their assistance, may follow and search



after truth: to the eye all visible nature, which we call God's natural kingdom; but to the ear, the invisible world, which, through Jesus Christ the son of God, has been made the kingdom of divine grace. For the kingdom of nature indeed is simply a *spectacle*, relating only to the sight; while the kingdom of grace relates wholly to the *hearing*. In the former, by beholding the divine works, the mind should be led to a spiritual beholding of the unseen Author of all, with his universal majesty (Rom. i. 20.) In the latter, by hearing God's word, it receives some idea of Him and of things heavenly, and some knowledge of the divine counsels in regard to the salvation of men by Christ Jesus. It is obvious to remark, how much more direct and speedy is the entrance of truth which the ear affords, than that which is open through the eye. For though the visible scenes of Nature far excel in that splendor which takes the eye, and calls forth admiration from the beholder, while the Gospel is simple and bare, without any attraction to the senses; yet, as this very splendor is hurtful to the mental vision which has been weakened by natural or acquired depravity, and dulls the eyesight to such a degree that it has neither power nor wish to look beyond and discern the hidden truth,—so, on the other hand, that bareness, when every sensuous ornament has been laid aside as a garment, makes truth the clearer, and gives the mind a more ready activity for understanding and receiving it. Thus we see that the unwonted hearing of those new tongues, by which the spiritual kingdom of Christ was either introduced or promulgated to the whole human race—rather stupefied the audience with wonder, than sharp-

ened them to see the truth ; until, being aided by the discourse of Peter, it had power to instruct and persuade. Nor did those other miracles of Christ and his apostles, which were sensible to the eye, have any force of persuasion when unaccompanied with that *word* which was received through attentive ears into unruffled minds ; and they were of no avail but to excite empty admiration and amazement in those, whose eyes alone were affected by the spectacle. But men led away by vanity of mind, usually make more account of those things which have some sensible and striking brilliancy—though their admiration is mostly without profit—than of those which are destitute of such outward show. Thus the Corinthians were more eager for that gift of the holy spirit, by which they might speak, without learning, in languages unknown to themselves, than for that by which they might be qualified to explain and teach the word of God. Of which wonderful gift it may not be amiss to speak at this time ; and to attempt if possible, to find some middle way that may lead to the true interpretation by avoiding the difficulties which beset the prevailing opinions.

In the earliest centuries, not far removed from the apostolic age, we find the belief concerning the gift of tongues and its nature to have been so obscure and unsettled, that the Christian teachers rested only on conjectures ; and these, as usual, differed widely from each other. The reason was, that the gift did not extend beyond the time of the apostles ; and the writers of that age and of the age immediately following, could

not be expected to give any full description of something which was so well known and had happened within their memory. Nor did their successors, who may have received an account of it from them, take any pains to hand it down to posterity. *Tertullian*, as far as we know, is the first who has treated on this subject ; and he in such a way as to expose himself to perversion from those who may think his words contradict their own opinion. And we are not aware that there is any thing relating to this in the book of *Hippolytus* 'on Gifts'. In the fifth century it is clear that two opinions prevailed ; the one, which supposed that, while the apostles and the rest of the brethren spoke their own language, and that, one and the same, each one of the audience heard the pronunciation and words of his own tongue: the other, which thought that the apostles and whoever else were endowed with the gift, began to speak, by divine power, in the words of foreign languages (unknown to them by any practice), with as much ease as if they had been long accustomed to them. For Gregory of Nazianzen ( *Orat.* xlv.) so relates both opinions that he confesses it to be a doubtful matter, yet rather inclines to the latter view, which also was adopted in the Latin Church, having been approved by the Latin Fathers, Ambrose, Augustine, Leo the Great, Gregory the Great, and others; though even in that Church there have not been wanting those who, as Erasmus and Lamius, maintained the former theory.—But setting aside all human authority, and following solely in the footsteps of St. Paul's discourse, let us see whether we may not arrive at the true opinion, and thus be able to throw some

light on the xii. and xiv. chapters of the first epistle to the Corinthians. Our discussion will be so divided that we shall first endeavor to learn from the Apostle the *end and use* of this gift, and secondly to discern its *true nature*.

I. Now I am well aware that the ancients and most of the moderns agree in referring the design of the gift to its use in preaching the Gospel among all nations. Most of the explanations given by the Fathers whom we have named, proceed on this ground; and such opinion they would naturally fall into, who considered the subject according to the common use of languages. But it is this very circumstance which has so obscured the interpretations of the passage\* by learned men; nor is it, in our opinion, consistent with what the Scriptures clearly affirm concerning that gift. Let us then bring together some of these objections, and thus make some preparation for coming at the truth.

And, first, our Lord Jesus Christ in promising this gift (Mark xvi. 17), expressly distinguishes it from instruction; and makes it to be a sign of the reception of truth, not an instrument of teaching and explanation; as also those others which were promised at the same time. Neither was it promised to the apostles only, but to 'them that believe,' who certainly were not all to become teachers. And this is confirmed too by what happened in the case of the disciples of John (Acts xix. 6,) who cannot be supposed to have been all made teachers, any more than Cornelius the centurion, with his friends who believed that word which they had listened to with pious attention, and

\* 1 Corinthians xiv,

received the gift of the spirit (Acts x. 44. 46.) Paul too speaks on this subject as though not the Corinthian teachers only, but many of the multitude were desirous of this gift ; and says that if his wishes could avail, they would all receive it, (1 Cor. xiv. 5). Did then either they themselves wish, or did Paul desire for them, that they should all go among barbarous nations, and become preachers of the Gospel ? Most certainly not. Nay he rather reproves them and charges it to their vanity that they had set this above the other gifts ; and directs them to seek after those, which, though less splendid, were more useful to the Church—those, viz : of instruction and consolation and exhorting and the like. Is it not manifest from this, that the gift of tongues was of no use in teaching ? The very passage just referred to shows also, that those who were endowed with that gift, used it in the Corinthian Church, in the assemblies which were convened for public worship, where surely there was no need of foreign languages to instruct men who were only acquainted with Greek. And is not this clearly distinguished ( 1 Cor. xiv. 6. 19 ) from the gift of teaching ? Besides, the passage expressly mentions, that there were some who spoke during the services in some strange speech, which they were unable to interpret in their own language. Nor could any one understand what was spoken unless the speakers themselves were likewise gifted with the power of interpretation, or some one was at hand who had been divinely inspired with that faculty. Many other places of the fourteenth chapter of this epistle might be quoted, which are of similar bearing ; as ver. 2, where the apostle says, that



they who speak in a foreign tongue, speak not to men, because no one understands them ; ver. 13, where he tells them they must pray that they ' may interpret ' ; ver. 28, where he directs them to be silent and to make no use of their gift, when an interpreter is not present ; ver. 19, where he says he prefers to use the vulgar tongue in the Church, that he may edify others : all which plainly declare, that the gift in question was not properly given for teaching, however much it might serve to call forth and cherish faith and piety, if perchance any one should be present (as formerly at Jerusalem ) who could understand and interpret what was spoken.

( *To be continued.* )

WM SILSBEE.

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\*\*\* The editors of the Interpreter received an anonymous letter a few weeks ago, complaining of the article upon Isaiah lii. and liii., and return their most hearty thanks for the kind caution, which the writer expressed with so Christian a spirit. We think however the writer's objections may be removed, and request him to inform us by what title we can address him.

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